

قَاتِلُوا الَّذِينَ يَأْمُرُونَ بِالْكُفْرِ



JIHAD

in PAKISTAN

REASONS AND MOTIVES

As-Sahab's meeting with

Ustâdh Ahmad Farooq

(Al-Qaeda's in charge of the Da'wah and Media Department for Pakistan)

(Part 2 _Rabi-ul-thani 1431h)

بسم الله الرحمن الرحيم

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(Translated from Urdu)

JIHAD IN PAKISTAN – REASONS AND MOTIVES



As-Sahab: We begin in the name of Allah; all praise is due to Allah and peace and blessings be upon the Messenger of Allah. As to what follows:

Once again, we here in the As-Sahab Foundation are pleased to host Al-Qaeda's in charge for the Da'wah and Media Department for Pakistan, Ustâdh Ahmad Farooq. Our first meeting with Ustâdh Ahmad was an introduction to the global Jihad. Today we will take this conversation further in context of the Jihad thriving within Pakistan.

The motives and reasons of the Jihad in Pakistan

As-Sahab: We begin with asking Ustâdh Ahmad that Al-Qaeda's name is being off-mentioned nowadays in the operations and raids against the Pakistani Government and military forces. The religious sectors in Pakistan – many of whom help and cooperate with us in our Jihad against America, and all praise is to Allah – complain that the Jihad against America is understandable, but fighting the Pakistani government and Army is beyond comprehension.

Ustâdh Ahmad: All praise is due to Allah, Lord of the worlds, and peace and blessings be upon the chief of the prophets and messengers, Mohammad, and upon his progeny and companions.

Afghanistan and Pakistan are the same war-front

Firstly, anyone who understands the Jihad in Afghanistan against America, should logically understand the Jihad going on within Pakistan too. This is because Afghanistan and Pakistan are actually fractions of a same front, and the war waging within each of the two countries is one war. The fact that we are compelled to think and muse while shut within our country's borders – may this be consciously or otherwise – and none of us is able to free himself of the geographical divisions that are not natural, but mere 'allotment' by Kufr...is nothing but a fruit of the nationalistic views and the concept of "nation-states" that has been imported from the West and stuffed into our minds.

Otherwise, from a historic, creedal, geographic and strategic point of view, there is no reason to disconnect the two regions. If you take a look at history, you will find that whatever political situation prevailed in Kabul had its effect travelling all the way to Delhi. Thus we find that Islam spread in the sub-continent with a large part played by the Muslim conquerors whose reign established in Kabul and then they set out towards Delhi. Muslim rule was established and Islam got to spread. Contradicting this fact is like contradicting history, as well as the ties of faith that exist between us from ages ago.

The enemy too considers it to be one war-front

The argument does not end with us acknowledging that this region is one homogeneous situation with ups and downs in one part affecting the other; actually, the enemy is conscious about this fact more than us.

True, that the enemy has bound us within this geographical dissection, but it is not concerned with abiding by it itself. Sometime ago, the new war-strategy that Obama announced regarding this region has been given the very name: ‘Af-Pak Strategy’! This heading and its contents and details make it clear that they consider this entire region as one war-front. Thus, ever since the war in Afghanistan has initiated, the extent to which they stress upon strengthening their hold in Afghanistan is no more than their eagerness to have a firm grip in Pakistan by using different means.

This is the first aspect of the argument: clearing our minds about the two being sides of a same coin. The most that we can say is that these are the eastern and western wings of the same war-front.

The Ummah’s Ulema are agreed upon fighting the American-allying Afghan Army

The second thing is that whoever is aware of the contemporary history of Jihad, knows that during the war against Russia, the Ulema in Afghanistan and rest of the Muslim world had issued rulings that the Afghan communists who had sided the Russians were to be targeted and fought against.

Even if you talk about the Jihad going on in Afghanistan nowadays; the truthful Ulema of Afghanistan, Pakistan and the rest of the Ummah are satisfied, that fighting the American-serving Afghan Army is not only necessary, rather its obligation extends to become an ‘individual duty’ (فرض عين).

Is not the Pakistan Army an ally of America too?

Thus, if the Afghan army whose number of troops does not even reach to a one-fourth of the Pakistani troops, and which is in no comparison to the Pakistan Army in terms of its military equipment, experience and expertise: if fighting against it is mandatory because of this crime, and all the Mujahideen fighting to reinstate the Islamic Emirate target it without anyone objecting upon them; why then, warring the Pakistan Army should not be an obligation, when they are committing exactly the same crime, and while their strength and potency is much superior than the former, and the part they play in this war is also much greater?

.....So this is quite a plain reality, and for anyone who gives it some reflection with open eyes, it is not difficult to reach the conclusion and get to understand this Jihad.

As-Sahab: Another question may arise here. On a momentary look, it seems that the commencement of war in Pakistan has adversely affected the struggle to establish the Islamic Emirate in Afghanistan, and the Mujahideen have been distracted from this important goal.

This is a war to defend the Islamic Emirate in Afghanistan

Ustâdh Ahmad: This is quite untrue. Firstly it should be kept in mind that what goes on in this entire region is a single war and whichever of its wings strengthens, it reinforces the other one. The war we wage in Pakistan is no more than a war to defend the Islamic Emirate in Afghanistan. Observing the past two and a half years, ever since Pakistan witnessed an initiation of armed operations within it, it can be confidently said that among the aims and objectives that were meant to be fulfilled, if there is one goal that appears to be wholly achieved...it is to fortify the Islamic Emirate in Afghanistan from its back.

Pakistan Army is responsible of shoving this region into warfare

Who cannot see that a few years from now, this region was in quite a different state than it is in today? If anyone stands guilty of shoving the entire region, from Afghanistan to inside Pakistan, in a state of warfare and bloodshed, it is the Pakistan Army. Consequent to the eleventh of September, as the United States decided to attack, it was in desperate need of some local host who would assist it and participate in felling the Islamic Emirate. None of the other neighbors of Afghanistan agreed to do this dirty job. The cooperation that any of them did provide was so limited that they could never serve as the basic platform that America required.

Pakistan's role in felling the Islamic Emirate in Afghanistan

Pakistan was the one that subjected its skies, its land and its bases to America in order to fell the Islamic Emirate in Afghanistan and provided the Americans with valuable intelligence and secrets of the Emirate and its Mujahideen upon which all future operations were to be based. This was the mighty role that Pakistan played, and if you subtract its part from the war that took place, it would have been impossible for the Americans to achieve all these goals alone- attack the Islamic Emirate in this fashion and succeed in toppling it.

Martyrdom and arrest of leaders of the Islamic Emirate at the hands of Pakistan

This did not stop with the Pakistani Government betraying the Islamic Emirate. Rather, the tale continues with the Mujahideen retreating and trying to find asylum in Pakistan. According to the confession of the Army and its generals themselves, eight hundred of them were arrested and handed over to the Americans. Apart from the Pakistani and Arab

Mujahideen, this included celebrities of the Islamic Emirate itself. These were people upon whom the Emirate's structure was based, who were members of the Shura council and in charge of affairs.

In addition, there were those who were singled out and killed, as was the case with Mulla Akhtar Uthmani. Likewise, there were those who were arrested, for example Mulla Abdul Latif Hakimi, Ustâdh Yasir and Mulla Mansoor Dadullah. Ustâdh Yasir has now been arrested for the second time at the hands of this establishment. So the very basic role to weaken and topple the Islamic Emirate in Afghanistan and crush the struggle for its reinstatement that followed was played by the Pakistani establishment.

The Jihad in Pakistan strengthens the Jihad in Afghanistan

If the six hundred thousand Pakistani troops are removed from this scenario, it would be quite relieving for the Mujahideen. Thwarting the Army's endeavors to abate the Islamic Emirate only became possible as the Mujahideen decided to open up a fight within Pakistan. It is by the Grace of Allah, that for the first time today, we have reached a situation in which the main challenge facing the Pakistani establishment lies in how to stop the continuous attacks targeting offices of its intelligence agencies, the military bases and senior officials of the Army in Karachi, Lahore, Rawalpindi and Islamabad. It has received such a severe beating in its own territory that for the time being, it has forgotten to focus on plotting against the Islamic Emirate in Afghanistan. And all praise is due to Allah, each of us witnesses the speedy relief that the Afghan cause has got and the extent to which the resistance there has accelerated in the past two years.

Thus, it is erring to claim that the war here has distracted the Mujahideen from the other side. Instead, the latter receives reinforcement and its back gets secure...and this is the objective that seems to be fulfilling effectively; all praise is to Allah.

Is the war in Pakistan serving American interests?

As-Sahab: Will this not be contenting for the Americans that a significant fraction of the Mujahideen's strength becomes occupied with fighting the Pakistani armed forces; and thus, the chances of prolonging American presence in Afghanistan increase?

Ustâdh Ahmad: The misunderstanding surfaces from the same point i.e. believing these to be two separate wars and that attending to 'one' of them abates the 'other'. As I have stated earlier, these are two wings of the same

front. If the Mujahideen strengthen in Pakistan, it would fortify the Jihad in Afghanistan and vice versa.

Pakistan: the American logistic base and rest house

There is no questioning about America's wish to prolong its stay here. But the Americans understand it better than us that with their hold weakening in Pakistan and the political structure deteriorating within it, they are not getting any help in standing their ground. Actually, this quakes America's entire strategy in this region! This is because the war plan that America has envisaged for itself, it opts only Afghanistan as the actual theatre of war. Pakistan is meant to serve its logistics, entertain its bases, host its high-ranking officials and be the ground for planning and preparation. It wishes to keep this place at peace. Deterioration of the calm here, weakening of the Army that lies here at its disposal and the intelligence agencies which have been serving it since the past eight years...all of this does not assist America, rather tremors its entire war strategy.

The Mujahideen's victory in Afghanistan is interrelated to the Jihad in Pakistan

We saw that Obama proclaimed in his speeches while announcing his new strategy that the route to victory in Afghanistan goes all the way through Pakistan. If his victory has its roots in Pakistan and he considers this front of such primary importance...how can we ignore it, permit America to rest there at leisure and let the Army that strengthens the American structure reside within the country at ease? This would be an act of ignorance. It should thus be clear that American interest lies in keeping this area calm and its activity within it safe. Commencement of Jihad in Pakistan shakes their infrastructure and ruins their strategy.

Successful blows inflicted by the Mujahideen upon American interests within Pakistan

All praise is to Allah that during the last couple of years, the Mujahideen - both of who are linked with the Taliban and Al-Qaeda - have hit targets that were a blow to American interests directly. This includes the attack on the Marriot Hotel, and the operations against NATO's logistical supply and oil-tankers in Peshawar, the Khyber Agency and recently, towards Quetta and the Baluchistan region as well. Same goes with the attack on the American Black-water personnel in the Pearl Continental Hotel and the attack on the office of the United Nations in Islamabad by the Tehreek-e-Taliban. This is part of the succession of operations meant to diminish America's influence here and to not let it breathe freely.

The Army of servitude to Kufr...past and present

The other aspect of this war is to weaken the establishment in Pakistan. Believing that a stable government in Pakistan is against American interest would indicate one's ignorance of the present situation. We see that in this whole region, even before Pakistan was established (if you keep recent history in view), the armed forces of this region had served global Kufr in such a devoted manner that it will be hard for the enemy to find such a large and disciplined workforce subjected to them elsewhere. Why on earth should they descend to the battlefield themselves, when they have a superb army of more than six hundred thousand troops lying at their disposal; which is equipped with modern armament, is experienced in fighting actual wars and has also remained close to the Mujahideen, so as to know about their weaknesses and the way to deal with them...? Moreover, it is willingly prepared to provide its services too...! So what possible interest can the enemy have in such an army growing weaker?!

We are aware that as the sub-continent was being partitioned, the political leadership in Britain was in favor of the partition, but the military leadership disagreed with the decision! It wanted that Britain's control and supremacy -though merely symbolical- should prevail in one form or the other.

The basic argument they put forward was that these local armies had served Britain and helped in spreading the establishment of Kufr in such a way that it would be hard to find its equal in dedication and service. They had seen that hundreds of thousands of troops (according to some figures, these too were a six hundred thousand) had gone over to participate in fighting the Ottoman Caliphate and helped Britain win the war. Then it was the same troops which had gone to invade the Ka'bah and had pelted it with bullets. The British generals were aware of this history and so they insisted that their reign should prevail over this country, in order to make sure that its army be ready to serve them whenever and wherever they wanted.

The American Army dressed in khaki uniforms

America's wishes are no different. It appreciates an army that lies at its disposal, which will serve it whenever and wherever it wants. We have seen how the operations in Swat and Waziristan were carried out. The Americans could do no worse, had they been the direct perpetrators. The Pakistan Army targeted Masajid, demolished Madaris and expelled hundreds of thousands of people from Swat alone. They have bombed ordinary neighborhoods and shown no mercy in inflicting such bloodbath. Keeping these episodes in view, what else can the Americans possibly demand from an army?

So we ought not to regard this Army as an independent force. We are fighting a mere segment of the American Army. The only difference is that the six hundred thousand troops 'deputed' here are dressed in khaki uniforms.

Is this 'our' army...?

Believing them to be the good 'Pakistan Army' and 'our own army' should be brought to an end now.

It is strange to hear people - not to mention the religious among them - 'owning' this army...! The army whose intelligence services are guilty of martyring Ulema, which attacked the Lal Masjid and killed scholars within, which murdered your innocent sisters studying in Jamiah Hafsa, which targets Masajid with intent in the tribal belt, Swat, Hangu and Orakzai...when such an army is remembered as 'our army' by a religious person, we are quite surprised at him. It ought to be understood that the army we encounter carries the essence of the American army. The more it weakens and its hold in this country loosens, the more Jihad would thrive and Allah's religion would flourish...and American plans regarding this region would ruin.

America has lost!

One last thing should also be kept in mind that America is not much to worry about now. It is on the run already and has quite plainly admitted defeat. The speech delivered by Obama about their new strategy is nothing but a strategy to flee. They are saying themselves that their retreat begins within a year and a half from now. So America remains no big problem, for Afghanistan is the den of scores of Allah's lions who are there to deal with it. We too depute our brothers towards both directions. By the Grace of Allah, the inauguration of Jihad in Pakistan has had no ill effect upon the Jihad in Afghanistan; rather, the latter has buttressed further.

The greatest blow upon the CIA in its history

So this should remain very clear. The Mujahideen who do not let go any possible chance of striking the Americans even in their own territory...why would they help America hold its ground once it has stepped in Muslim lands?! Obviously, any strategy they devise is meant to target America's interests and weaken its present chieftaincy of Kufr.

One can see that the Mujahideen have not become ignorant of striking America although attending to their Jihad in Pakistan. In evidence is the recent martyrdom operation against CIA officers in Khowst. It is undoubtedly one of the greatest blows upon the CIA since it was born. The enemy has

itself admitted that the CIA had not received a worse beating during the last eight years, fatal enough to kill a number of its departments' heads.

Are the wars in Pakistan and Afghanistan different in the eyes of the Shariah?

As-Sahab: Next comes another query. Is not the war in Afghanistan and the war in Pakistan different in the way that Afghanistan has been invaded and occupied by a kâfir nation directly, resulting in the ignition of Jihad there; but over here, Khurûj (rebellion to dethrone the unjust or apostate ruler of a Muslim country) within a Muslim nation is being waged and there are many who doubt its legality?

Ustâdh Ahmad: After all that has happened, if someone still believes Pakistan to be an 'unoccupied' nation, and differentiates between the statuses of Afghanistan and Pakistan, his wits ought to be mourned upon.

The difference between the Emir of the Believers and the apostate rulers of Pakistan

The only dissimilarity between the two is that Afghanistan had an Islamic Emirate established and a jealous people dwelling within it, and the Emirate was headed by a person who was an allegory in jealousy and zeal himself. Thus, the country could only be occupied by a proper invasion.

On the contrary, a fight wasn't required to get hold of Pakistan. The enemy simply walked in - rather, there was no need to even walk in: a phone call sufficed - and since last eight years, they have continually enhanced their presence here.

An unannounced American occupation of Pakistan

The Pakistani media is full of news about the American Embassy being extended and that the American troops that had held a furtive presence here in the past, have now started arriving without check. Their earlier number becomes insufficient by the day to maintain their occupation and influence here. Even the servile media that bootlicks the government admits that neither these passengers nor their luggage is subjected to any checking at airports. And this does not stop with the regular Army, but the secret apparatus that we had only heard about - may it be the Black Water or other such organizations - are promptly making themselves home in Pakistan.

Holbrooke...the actual ruler of "American occupied Pakistan"

Holbrooke spends his time more in Pakistan than the United States; something which points to their emphasis upon this region. Whenever some political quarrel surfaces, or the Muslim League and the People's Party have a row, or there is some problem with the Chief Justice issue or the civil and

military leadership has some tension between them...Holbrook hurries to Pakistan and is followed by American and British generals. Why is it so, that the pacification is undone without them? Actually, they are more or less ruling this country! Only some time ago, Holbrooke visited India and broke news about a previous visit to Swat! And it is no secret that he had also been to different tribal regions before that... In what authority does he hold these visits? Then there is Hilary Clinton, who started from the Shahi Masjid and ended in the NWFP during her trip here.

So, everyone should be aware that Pakistan has become America's 53rd state; that Pakistan is now an 'American occupied Pakistan', and setting it free is now what we ought to worry about.

The defensive Jihad in Pakistan is an individual duty

From this perspective, it would be inappropriate to call this fight a 'Khurûj' in the traditional sense of the word. We better call it a 'Jihad'. Just as we are at war with America and its allies in Afghanistan, whether they are the local Afghan army or other supportive tribal leaders, the same way we are at war with America and its ally, Pakistan army in Pakistan. Both are Jihad and both stand as an individual duty (فرض عين), and from this point of view, it will be incorrect to draw a line between the two.

So this is one approach towards this entire war. This is one way of responding to those who open up the argument of Khurûj with the intention of counting down a list of conditions, declaring them unfulfilled, and thus providing an excuse to escape the obligation...as if we live in the era of the Umayyad or Abbasid Caliphate, where all the institutions of a legal Islamic government are established, and the argument is limited to the ruler being a tyrant, an evil-liver (*Fâsiq*) or an infidel, and whether Khurûj against him is permitted or not...? We live under utterly different conditions! The country is in an occupied state and we ought to worry about retrieving it! It is time to let go the argument whether Khurûj here is lawful or not.

The Mujahideen are not aggressing, but waging a defensive Jihad

Another aspect of the argument is that what we are living through nowadays is part of a defensive Jihad. It is not that we have aggressed. During the past eight years, it is the enemy that has been aggressing. Or we can say: the war has been initiated by America and the Pakistan Army. Afghanistan had an Islamic Emirate established within it. The Pakistan Army convoyed the Americans to dismantle it. Today, we are only fighting to defend that Islamic regime.

The Americans attacked and the Pakistan Army became their cooperators. Both were equivalent share-holders in invading and making the first move.

America demanded persons to be arrested, and Pakistan hastened to obey and handed them over. This was aggression undoubtedly. The families of the Mujahideen - both the Arabs and other foreigners - were displaced and dislodged at the hands of the Pakistan Army and its intelligence agencies. Then, as the Mujahideen gathered in the tribal regions from all over Pakistan and Afghanistan: the Pakistan army launched military operations, one after another, that have not ended even after the passing of seven years.

Thus, if the Mujahideen execute operations today even in Lahore, Karachi, Rawalpindi, Peshawar and elsewhere, they are only defending themselves! They are retaliating in defense for the first time after seven or eight years of patience.

The Shariah commands to 'defend'

The *Shariah* we have studied and the *Deen* we are aware of does not stop from defending oneself in the slightest. Rather, its merits are explained in Prophetic Traditions. It has been mentioned in different narrations that:

"من قتل دون ماله فهو شهيد."

"The person who is killed in defense of his wealth is a martyr."

Likewise, it has been narrated that:

"من قتل دون دمه فهو شهيد."

"The person who is killed in defense of his life is a martyr."

...and that:

"من قتل دون عرضه فهو شهيد."

"The person who is killed in defense of his chastity is a martyr."

...and again:

"من قتل دون أهله فهو شهيد."

"The person who is killed in defense of his family is a martyr."

So this war can be justified in all these ways. We are waging Jihad to retrieve the Ummah's wealth from these thieves, to recover thousands of those Mujahid prisoners whose chastity and life they have transgressed upon, to defend ourselves against the continual attacks that have dislodged millions, to protect our imprisoned sisters from offense, to avenge those who were assaulted in the Jamiah Hafsa (many of whom are still locked up

in jails or simply ‘missing’). So this is a defensive Jihad from every angle, and no Shariah stops from it. Rather, its obligation is oft-explained.

Consult the books of Islamic Jurisprudence for a question. “Even under a pure Islamic rule, if the ruler is guilty of such oppression and wrongs the lives and wealth of the Muslims...will it be lawful to fight against him or not? One ought to study what the Ulema, such as Allama Ibn-ul-Aabidin and Allama Ibn-ul-Humâm رحمهما الله and others have written on this topic.

Verdict of the Shariah regarding Khurûj in Pakistan:

As-Sahab: Should it then be understood from what you have just said that the war in Pakistan is not a Khurûj?

Ustâdh Ahmad: No, this was not meant by what I said. The only intention was to explain the argument to those who come up with the conditions for Khurûj and criticize this Jihad under its pretext or try to escape from their individual duty. If we put aside the whole argument of Khurûj, even then the legality of this Jihad can be proved by other chapters and evidences of the Shariah; from the perspective that it is Jihad against a bona fide kâfir (i.e. against the Americans as a whole), or that it is a defensive Jihad, or that it is a Jihad against collaborators of the Kuffâr. None of these fall under the heading of Khurûj. Then it is a different matter that we can also justify this Jihad in the light of what the Fuqahâ have named as ‘Khurûj’. Clearly, each and every of the conditions they mention seems to be fulfilled in this case.

It is mandatory to depose the apostate ruler

All people of knowledge are agreed upon the ruling that if a kâfir becomes the ruler of a Muslim territory, his rule is invalid according to the Shariah and his obedience void. It becomes mandatory to replace him with a Muslim ruler. If you consult the Quran, Allah has said:

وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا (النساء : 141)

“And never will Allah grant to the disbelievers a way (to triumph) over the Believers.”

Imam Ibn-e-Kathir رحمه الله says in the context of this verse that here, لن يجعل (He will never grant) is in the meaning of لا تجعل (do not grant) i.e. do not let the Kuffâr have any way to dominate over the Muslims. The Shariah has been very particular in this matter.

The mere dominance of a kâfir over a Muslim woman is intolerable

A practical implication of this command has been mentioned by Ibn-e-Kathir as well as other Ulema. The Shariah does not even tolerate one single Muslim woman being in marriage with a kâfir male, because in that case the kâfir would be her superior, and this would give him a way to dominate her!! If the Shariah is intolerant of a single Muslim woman being a kâfir's subordinate, can it ever accept infidels and apostates being superiors and rulers over a millionth Muslim population, and their supremacy and rule being tolerably recognized?! The Shariah does not allow this.

“Islam dominates and never is it dominated”

Then the Conquest of Makkah illustrates for us another event. Before the Messenger of Allah صلى الله عليه وسلم entered the city, one of his companions, Aedh bin Amr رضى الله عنه arrived along with Abu Sufyan رضى الله عنه who had not yet embraced Islam. Abu Sufyan was among the chiefs of Quraysh but was not a Muslim yet, while Aedh bin Amr was an ordinary companion having accepted Islam. The person who had brought the two introduced them in these words that:

"هذا أبو سفيان و عائذ بن عمرو."

“This is Abu Sufyan and Aedh bin Amr”.

What came next is something that deserves reflection: how the Messenger of Allah صلى الله عليه وسلم used to teach his Companions; how he gave them the lesson of jealousy in the matters of religion and of the loftiness and supremacy of Islam. He was resentful of the way they were introduced and told them to say instead:

"هذا عائذ بن عمرو و أبو سفيان."

“This is Aedh bin Amr and Abu Sufyan.”

...i.e. the name of the Muslim should be stated before the name of the kâfir. Then the Messenger صلى الله عليه وسلم said:

"الإسلام يعلو ولا يعلو."

“Islam dominates and never is it dominated.”

The religion that is intolerant of a kâfir's name being given priority over a Muslim's name, can it ever accept that a kâfir be the ruler of Muslims and deal with their matters as he wills and wishes?! Today, it is very obvious that we are not fighting any Fâsiq (evil-living and wrong-doing) ruler, but we fight *Murtaddeen* (apostates). These are the rulers who have entered into Kufr from numerous gateways.

Sayings of the Fuqahâ

Coming towards the sayings of the Fuqahâ; Allama Nawawi رحمه الله relates the statement of Qâdhi Ayyâdh رحمه الله:

"و أجمع العلماء على أنّ الإمامة لا تتعقد لكافر."

"...and the Ulema have agreed upon (the ruling) that the Imamate cannot be instated for a kâfir."

It means that even if a kâfir does gain power and forcefully becomes the ruler of Muslims, the 'tie of Imamate' is not instated. He will not be recognized as the legitimate ruler and his obedience shall be void in the eyes of the Shariah. The Qâdhi further expands:

"و على أنّه لو طرأ عليه الكفر انعزل."

"...and (it is also agreed-upon) that even if the ruler is a bona fide Muslim and becomes guilty of Kufr after becoming ruler; his deposition shall be a recognized matter all by itself."

The command to overthrow is a secondary matter; the first thing is that he will legally be unrecognized, his rule and empire shall be void and he shall not be obeyed. He further says:

"سقطت طاعته و وجب على المسلمين القيام عليه و خلعه و نصب إمام عادل."

"...his obedience shall be invalid and it shall obligate upon the Muslims to stand against him, dethrone him and install a just Imam."

So this is an obligation the Shariah imposes. If the ruler is guilty of Kufr and apostasy, it is mandatory upon the Muslims to stand up against him and remove him from power.

This is the same as Mulla Ali Qari has written in his commentary of the Mishkât-ul-Masâbîh. He says:

"و أجمعوا على أنّ الإمامة لا تتعقد لكافر, و لو طرأ عليه الكفر انعزل و كذا لو ترك إقامة الصلوات و الدعاء إليها و كذا البدعة."

"...and they (the Ulema) have agreed upon (the ruling) that the Imamate cannot be instated for a kâfir and if (a Muslim ruler) commits Kufr, his Imamate shall become null and void. Same will be the case if he abandons the establishment of prayers and calling towards it, and the same goes with (the promotion of) bid'ah (innovation in religion)."

Thus, this is not a disputed matter. It is an established command of the Shariah that if the ruler is a kâfir and expelled from the Religion, Khurûj against him will be an obligation.

Imam Abu Hanîfah even fought the ‘wrongdoing’ ruler!

The Hanafite Ulema in particular are even stricter in this matter. Imam Jassâs writes in ‘Ahkâm-ul-Qur’ân”:

"و كان مذهبه (أى مذهب أبى حنيفة) مشهوراً في قتال الظلمة و أئمة الجور و لذلك قال الأوزاعي رحمه الله: إحتملنا أبى حنيفة على كل شيء حتى جئنا بالسيف, أي قتال الظلمة و أئمة الجور, فلم نحتمله."

“...and his (i.e. Abu Hanifah’s) School of Fiqh was known for (maintaining) Qitâl against wrong-doers and tyrant rulers; and that is why Imam Awzâ’i said that “We tolerated Abu Hanîfah in all his rulings, until he came up with the sword i.e. (the ruling of) fighting the wrong-doers and tyrant rulers, so we could not put up with that.”

So the Imam (Abu Hanîfah) fully cooperated with this sort of fighting, and it is stated in the books of the Fuqahâ and compilations of history that:

"حمله المال إليه و فتياه الناس سرّاً في وجوب نصرته والقتال معه."

I.e. the Imam used to send money to aid those upholding Khurûj and secretly issue rulings in favor them.

Are today’s ‘apostate’ rulers even better than the ‘wrongdoing’ rulers of the earlier ages?

It should not be ignored that the ruler who was being fought against was running a legal Islamic establishment on the whole. The decision-making in courts abided by the Shariah, Jihad persisted, Muslim armies were present, and Kufr was not empowered anywhere. The Religion was established on the whole, Madaris and Masajid were operating and Islam’s dominance and supremacy was a recognized matter. But the Caliph acted against the Shariah in a few matters and was guilty of mere ‘Fisq’ (sinfulness). Such was the ruler, fighting against whom was endorsed and supported by the Imam!

Let alone a situation where despicable persons like Pervez Musharraf, Zardari, Kayani and their likes rule over us and we are engaged in the argument of Khurûj being mandatory or not!! Those who are still doubtful in the matter are unequipped with intellectual evidence.

Reasons for apostasy of the Military and Government of Pakistan

The first reason: Siding the Kuffâr in their war on Islam

As-Sahab: What you just said about the political and military leadership in Pakistan would need some more explanation. On what legal basis can they be called apostates and infidels?

Ustâdh Ahmad: If you talk about an individual, there are some statements, actions and beliefs that expel a person from the Religion. It is possible that a specific ruler be guilty of some of these, and these expellants might differ from one ruler to another.

But there are some expellants which are found common in those who occupy the leadership - both in the political and military sector, and in the present regime and its predecessors. The most explicit and obvious of the causes due to which we believe them to be expelled from the Religion and guilty of evident Kufr is that they have sided with infidels in their war against Islam. It is an agreed-upon matter among the people of knowledge that supporting and cooperating with the Kuffâr in the war between Islam and Kufr is such a supreme evil after which Faith becomes null and void, and a person is expelled from the boundary of the Religion.

The verdict of the Quran with regards to befriending the Kuffâr

There are numerous verses in the Quran that highlight the matter, and entire volumes written by Ulema explain the topic too. If you look at the Quranic chapters for example, you find Surah Al-Mumtahanah that exclusively explains this subject. Also, there are many verses in Surah Aal-e-Imran and several in Al-Maidah upon this topic, and the matter has also been discussed in Surah Al-Munâfiquin. So it is a Quranic theme that has been discussed in many of its chapters.

Among them are some verses upon which every Muslim ought to ponder by studying the commentaries which explain them, and perceive what Allah - the Glorious, the Great - wants us to understand. One should not only restrain from these crimes himself, but try to spread understanding of the matter's severity amongst his society too. Foremost among these verses is that of the Surah Aal-Imran:

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ وَإِلَى اللَّهِ الْمَصِيرُ (آل عمران : 28)

“Let not the believers take the disbelievers for their friends in preference to the believers. Whoever does that has no connection with Allah, except (it be) that you guard yourselves against them, taking (as it were) security. Allah warns you against Himself. Unto Allah is the final return.”

Imam Tabari writes while explaining this verse:

"يعني بذلك : فقد بريء من الله و بريء الله منه, بارتداده عن دينه و دخوله في الكفر."

(i.e. Whoever is guilty of siding with the infidels, is quit of Allah and Allah is quit of him, because he has reverted from his Religion and entered into Kufr)

Similarly, you can have a look at what other Jurists and Commentators have said in this verse's context. They have made it clear that this is an act which expels its perpetrator from the Religion.

The friend of the Kuffâr is a kâfir like them

The second of these verses is as follows:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ
(المائدة: 51)

“O you who believe! Take not the Jews and Christians for friends (and helpers). They are friends of each other. He amongst you who takes them (for friends) is surely one of them.”

Have a look at what the Commentators have understood by “...one of them”. Chief of the Commentators, Abdullah bin Abbâs رضى الله عنه says that this means that:

"هو مشركٌ مثلهم."

“He is a polytheist as they are.”

Imam Jassâs writes in the verse's context that:

"كافرٌ مثلهم."

“He is a kâfir as they are.”

Imam Madh'hari writes:

"أي كافرٌ منافقٌ."

[i.e. (he is) a kâfir, a munâfiq (hypocrite)].

The other Commentators too have stated the matter with the same vehemence. There are a very few places where the verdict of Kufr upon some statement or action has been given with such clarity. This is the second verse.

Assuring the Kuffâr of partial obedience is also apostasy

The third are the blessed verses of Surah Muhammad where Allah says:

إِنَّ الَّذِينَ ارْتَدُّوا عَلَىٰ أَدْبَارِهِمْ مِّن بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمْلَىٰ لَهُمْ. ذَلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا نَزَّلَ اللَّهُ سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ (محمد: 25-26)

“Verily, those who have turned back (have apostatized) as disbelievers after that the guidance has been manifested to them - Satan has seduced them and (Allah) gives them rein. This is because they said to those who hate what Allah has revealed: We will obey you in some matters; and Allah knows their secrets.”

This too is an incredible verse, each part of which requires reflection and consultation with the Commentaries, so as to see what the pious predecessors have written. When Allah says: *“those who have turned back”*, does this actually mean “apostasy”? Whichever Commentary you will consult, you will find statements that support the idea. Allama Aalûsi رحمه الله says:

"أي رجعوا إلى ما كانوا عليه من الكفر."

“...i.e. they returned to the Kufr that they used to practice earlier.”

Some have mentioned:

"أي رجعوا كفاراً."

“...they returned to be Kuffâr.”

What is the act which makes them guilty of Kufr and turning back in apostasy...? The next verse gives us the answer:

ذَٰلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرَهُوا مَا نَزَّلَ اللَّهُ سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ

“...This is because they said to those who hate what Allah has revealed: We will obey you in some matters...”

Incredible is this verse, and each of its words deserves contemplation. These people have not obeyed as yet; they have only *intended* to obey! Allah highlights the reason for their apostasy, to which Imam Tabari رحمه الله has pointed out:

"رَدَّتْهُمْ كَانَتْ بِقِيلِهِمْ."

“...their apostasy was due to saying these words.”

They have not acted upon any orders yet; rather, they say that we ‘will obey you in *some* matters’. This is not total submission as demonstrated by the Pakistani Government. Their obedience was limited to just a few matters. Moreover, they had used the future tense and merely ‘promised’ to obey. Even then Allah says that these are the ones who have turned in apostasy towards Kufr!

Thus, these verses and their likes suffice as clarification.

The verdict upon friends of the Kuffâr...in the light of Hadîth

Other than this, there are sayings narrated from the Messenger صلى الله عليه و سلم; for instance:

"من كثر سواد قوم فهو منهم."

"He who adds to the multitude of a people is one of them".

Another narration says: حُشِرَ معهم: "...he will be gathered (on the Day of Resurrection) with them".

Pakistan...the most vital among the allies of the Kuffâr

There is a lot that can be put forth upon this topic and much has been written by the Ulema. So this is the foremost reason and is sufficient alone to entitle the Pakistani Government and military as infidels and apostates: They have partnered Kufr in its war on Islam. And this is no puny partnership. Indeed, they have given definite military assistance and practically participated in the war; they have dropped missiles, bombarded Waziristan and perhaps experimented all their weaponry upon the Mujahideen and locals of that region. They have targeted Masajid and Madaris. With the Pakistani people bearing witness and within the country's capital city, they attacked a Masjid and Madrassa and soaked their hands in the blood of its scholars and students. What remains after all this?

Siding with the Kuffâr in their war on Islam...in the eyes of the Ulema of the Ummah

As-Sahab: This indeed is a very critical matter today; the rulers and armies in other Muslim lands are more or less no different. Have there been any instances in the Islamic history where our Ulema have actually been faced with armies and groups somewhat similar to these, and they have issued clear rulings declaring them apostates? And have any of the contemporary Ulema written on this topic too?

Ustâdh Ahmad: Yes. This subject has been talked about by many Ulema of the Arab world as well as this region. But in particular, the Ulema who faced a similar situation in the past(i.e. an army siding with Kufr to such an extent, yet claiming Islam) should also be studied, so as to see how they dealt with the situation and what legal verdict they gave about such armies and groups. We find a few very clear examples of this.

The ruling of Imam Ibn-e-Taymiyah رحمه الله

One of them is Imam Ibn-e-Taymiyah رحمه الله, in whose era the Tartaric army - despite having accepted Islam - continued with Muslim bloodshed, deemed it to be lawful and did not cease the fighting against them. The Imam issued a very definite ruling, the detailed clauses of which have been oft-related. Part of it says:

"من جَمَزَ إلى معسكر التتر و لحق به ارتد و حل دمه و ماله."

"Whosoever ran towards and joined the Tartaric camp, he apostatized and his blood and wealth became lawful (to violate)."

That is, he reasoned their Kufr with the mere inclusion in the Tartaric army.

The famous ruling of Mufti Ahmad Shâkir رحمه الله

Later on, the Ottoman Caliphate was attacked by the French, the British and others. Thousands were recruited from amongst the Muslims to help both these powers, and the wretched ones had convoyed them to demolish the Caliphate. At that time, the supreme judge of Egypt, Mufti Ahmad Shâkir رحمه الله issued his famous ruling on this subject and stated that cooperation with the French, the British or the army of any other kâfir nation is an expellant from the Religion and its perpetrator is a kâfir.

The rulings of the Shaykh-ul-Hind and Maulana Hussein Ahmad Madani رحمهما الله

Same was the case in the sub-continent. Troops were recruited, and a large number of the so-called Muslims who fought against the Caliphate comprised of the sub-continent's Royal Indian Army. The ruling to prohibit inclusion in this army was issued by the Shaykh-ul-Hind, while Maulana Hussein Ahmad Madni رحمه الله issued an even stricter ruling, deeming it to be an act of Kufr. The latter carries contents of such severity that it would be hard to find a stricter ruling upon the subject in Islamic history. He states very clearly that committing this act, i.e. siding with Kufr in its war on Islam is the greatest Kufr and an expellant from the Ummah. This ruling is narrated in the compilation of his sayings by Maulana Abdul Shakur Tirimdhi (entitled as *"Fatâwa Sheikh-ul-Islam"*) in the essay named *"Killing a Muslim"*.

The rulings of the Arab Ulema

We are able to find several such pieces of writing in contemporary books too. For example, Shaykh Sa'eed bin Wahab Al-Qahtani who is a known celebrity in the Arab world, has written a book by the name of *الولاء و البراء في الإسلام (Alliance and Enmity in Islam)*. Likewise, Shaykh Hamood bin Uqla Al-Shuaibi has written on this topic and books of the martyred Shaykh Abdullah Azzam have essays dedicated to the subject too.

Rulings of Pakistani Ulema

Similarly, subsequent to the eleventh of September, the Mufti Nidham-ud-din Shamzai رحمه الله issued his famous ruling regarding the kufr of those who ally with the Americans in October 2001. This emphasized upon the establishment in Pakistan. He also read out this brief ruling while addressing a public rally in Karachi.

Some time ago, as the Pakistan Army commenced its operation in the Swat Valley, a senior Shaykh-ul-Hadîth Maulana Nur-ul-Huda, also from Karachi, issued a brave ruling. In this ruling, he talks in detail about the kufr of the Army that allies itself with the Americans and about the Mujahideen fighting them being on the true path and correct methodology. This is a extremely well-reasoned ruling, in which he has brought forth Quranic verses, Ahadîth and sayings of the Fuqahâ to support his views.

Similarly, a very famous ruling is that which was issued from the Lal Masjid at the occasion of the first operation of the Pakistan Army in Wana. This ruling was endorsed and signed upon by about five hundred Ulema across the country, including Maulana Sher Ali Shah, Maulana Fadhl Mohammad, Maulana Sa'eed Jalalpurî رحمه الله , Maulana Abdul Aziz, Mufti Abdul Dayyân and others among the celebrated scholars.

This is not the right occasion to go into details. But each of these rulings hold witness to the fact that this is no newfangled issue invented by the Mujahideen. On the contrary, the Fuqahâ of the Salaf have talked about it in depth and so have many of the truthful Ulema of today.

The Government and Army of Pakistan are enemies to the Shariah of Islam

As-Sahab: We were talking about the reasons why the rulers and military leadership in Pakistan are guilty of Kufr and apostasy. You explained its basic reason to be the alliance with Kufr in its war against Islam and we entered its details. Please continue with the other reasons.

Ustâdh Ahmad: We were saying that if the ruler is guilty of explicit Kufr and thus expelled from the Religion, his obedience does not remain a duty and it becomes mandatory to remove him and install a Muslim ruler in his stead. In this context, we had discussed the first reason of the rulers' Kufr i.e. they side with the Kuffâr in their war against the Muslims.

Qitâl against the ruler who is guilty of explicit Kufr

It is mentioned in a Hadîth that the Messenger of Allah صلى الله عليه و سلم allowed his Companions to wage a war against any ruler guilty of ‘explicit Kufr’. There is a famous Hadîth narrated by Ubâdah bin Sâmit رضى الله عنه in which he says that:

"دعانا رسول الله صلى الله عليه و سلم فبايعناه, فكان فيما أخذ علينا أن بايعنا على السمع والطاعة في منشطنا ومكرهنا وفي عسرنا ويسرنا وأثرة علينا وألا ننازع الأمر أهله. قال إلا أن تروا كفراً بواحاً عندكم من الله فيه برهان."

"The Messenger of Allah صلى الله عليه و سلم called unto us so we made a pledge to him. Among what he took the pledge upon was listening and obeying both in our pleasure and displeasure, and our difficulty and ease and (even) when we are being preferred upon; and that we shall not quarrel about the emirate with those who have it. He (The Messenger) said: except when you see explicit Kufr (committed) by them, about which you have a clear proof from Allah."

We saw that Quranic verses are lucid upon the matter that one who supports Kufr in its war with Islam becomes a kâfir himself.

The rulers of Pakistan deviating from the enforcement of Shariah

There is a second reason to call them kâfir too. Let us suppose that they have not sided with the Kuffâr and do repent from their actions, even then they will remain apostates because they are not implementing the Shariah, in spite of being in the government and having the authority to do so. And this is not a matter of a couple of days or a few years, rather, six decades have passed and not a day went by when the Shariah was sovereign upon this land, the legislation of Islam ruled it and decision-making was according to the Religion of Allah.

Enforcement of laws contradicting with the Shariah

When a ruler does not enforce the Shariah, and in addition to it, he is guilty of multiple crimes such as the implementation of laws that contradict the Shariah, and even more wretchedly, the ‘legislation’ of laws that oppose the Shariah...these crimes expel their perpetrator from the Religion altogether, and this is something that every people of knowledge have agreed upon.

Any of the mentioned wrongs sufficed alone, but we find each one of them to be present in this case. They refuse to implement the Shariah, enforce a complete system of laws in contradiction with the Shariah, and carry out legislation against the Shariah.

Legislation against the Shariah...the ultimate Kufr

The lastly mentioned is perhaps the peak of wretchedness, about which Allah says:

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِّنَ الدِّينِ مَا لَمْ يَأْذَنَ بِهِ اللَّهُ (الشورى : 21)

“Or have they partners (with Allah) who have instituted for them a religion which Allah has not ordained?”

That is, they are not making laws within the boundaries of *Ijtihad (as in the case of Analogy), but laws that evidently clash with the commandments of the Shariah. Allah charged them not only of committing Kufr, but of trying to become His partners and rob His right to be worshipped. Thus, their crime is too heinous. This is precisely what goes on in our parliament and the present system of government.

With regards the refusal to implement the Shariah and enforcement of un-Islamic laws instead, Allah says in His book:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا (النساء: 65)

“But no, by your Lord, they can never be believers until they make you (O Muhammad) judge of what is in dispute between them and find within themselves no dislike of that which you decide and accept (it) with full submission.”

Likewise, Allah says:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ (الأحزاب : 36)

“And it is not for a believer, man or woman, when Allah and His messenger have decided an affair (for them), that they should (after that) have any option in their decision...”

...that they should still keep their own say, and the option for deciding by another way for themselves which deviates from the Shariah. Allah says at another spot:

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ (المائدة : 44)

“Whoso judges not by that which Allah has revealed: such are disbelievers.”

The following verses carry the words:

فَأُولَٰئِكَ هُمُ الظَّالِمُونَ (المائدة : 45)

“...such are the wrong-doers.”

And:

قَالُوا لَكَ هُمُ الْفَاسِقُونَ (المائدة : 47)

“...such are the evil-livers.”

These verses provide evidence to the fact that those who reject the Shariah, implement laws against it, and even dangerously, legislate against the Shariah are expelled from the Religion. Having a look at what the Ulema have commented on these verses explains the topic well, and is enough to confirm that the pious predecessors have valued the matter with similar magnitude and taken these verses in their apparent meaning.

Until when shall the Qitâl last...?

These are the two basic reasons why we believe them to be apostates. We shall continue fighting them - by the Leave of Allah - until the contemporary global alliance of Kufr battling Islam and its Mujahideen is annihilated and its infrastructure crumples, and until sovereignty of the Shariah is established practically and effectively.

A revolution in the system, not mere entities to vary!

Also, it is important to consider the fact that when the Jurists (*Fuqahâ*) discussed about Rebellion (*Khurûj*), they were living in an era in which the Shariah prevailed and the Caliphate was established along with all of its institutions. The problem was limited to offense and wrongdoing (*Fisq*) that had appeared in a few aspects, or that the ruler in person had become guilty of Kufr.

On the contrary, what we face today is something that our predecessors had never experienced, i.e. there is an entire establishment, organized and embodied, which has its institutions, infrastructure and established lines, and the coming and going of an individual to occupy the top seat does not affect it much. The position that Zardari occupies today had also been occupied once by Rafiq Tarar along with his religious outfit, but the system ran the same way it runs today! So this establishment is not much distressed by the installation and deposition of an individual.

The war we wage is not meant to remove Kayani and seat some pious person instead, or to overthrow Zardari and install the head of some religious organization in his stead! This conflict aims to uproot the structure as a whole, along with all of its institutions and infrastructure, and to lay the foundation of a Caliphate from the grass-root level. Allah permitting, the Qitâl shall persist until this objective is achieved.

Is Pakistan yet the fortress of Islam...?

As-Sahab: With such a dynamic flare-up of a war-scenario in Pakistan, doesn't it seem that the very existence of Pakistan is threatened?

Should not the Mujahideen defend themselves?

Ustadh Ahmad: As I have stated earlier, it is not us who started this war. It is the Pakistan Army. We have acted in order to defend ourselves after a long period of patient wait. The Mujahideen ought to be paid tribute for keeping their emotions under control for roughly seven years and their leadership keeping their direction focused towards Afghanistan, though this establishment was running them over with all sorts of viciousness. This is one aspect of the answer i.e. the war here has been commenced after six decades of enduring the rule of Kufr and about seven years of tolerating obvious wrong committed by this establishment against the Mujahideen. Only then, the Mujahideen have directed their guns towards this establishment.

Is this the same Pakistan...?

Secondly, you talked about Pakistan's 'national security' being threatened. The mirage we had been shown and the promise that had been given that the Word of Allah would be supreme on this land, the Shariah would be sovereign, Muslims would live 'freely' under the shade of the Islamic law, and it would be an abode for Muslims from all over the world...it has been long since that Pakistan has passed away. Worrying to 'rescue' that Pakistan is a waste of time now.

The Pakistan we encounter today is the Pakistan that kills the Mujahideen, compels a thirty-eight hundred thousand people to leave Swat, uses jet aircraft and artillery to bombard South Waziristan, targets Masajid and Madaris, attacks the Lal Masjid before the eyes of the whole world, kills and abducts the female students of Jamiah Hafsa and many of them remain 'missing' to this day, picks and chooses Mufti Nidham-ud-din Shamzai and other people of knowledge for murdering and takes vengeance for their truthfulness...

What sort of Pakistan do we want?

We are actually trying to establish and 'liberate' the Pakistan which would be ruled by the Shariah and prove to be a safe havens for Muslims all over the world, irrespective of their race and color; the Pakistan which would become an abode for the Shariah and a base and focal point for the Mujahideen. This Jihad wants such a Pakistan to establish.

The Media has blinded us

Thus, we need to open our eyes. Why should we live in a fantasy world and castles in the sky? Why should we waste our lives contained by the picture the media has shown us? Ali رضي الله عنه once said:

"الناس نيام فإذا ماتوا انتبهوا."

"People are asleep; so when they die they wake up."

We should not waste away like dead people, with such enormities being in front of us while we close our eyes to the fact that Pakistan is now an 'occupied Pakistan': occupied by the Americans as well as the apostate, secular and atheist sects.

Qadiyanis, followers of the Agha Khan and other such factions that are expelled from the Religion are respected within the country, every enemy of the Religion is free to spawn his hatred for Islam upon the media here, the veil and the beard are to be mocked here, those who uphold the Religion and inhabit Madaris can be intimidated with no trouble, the esteem and honor of the Ulema is mud in the country, they can be forced to wear the women's veil and appear on the television screen in order to be insulted. Everything is legal in this country. If something does not deserve honor, it is the Religion. It is Islam and its followers.

Is Pakistan the fortress of Islam?

To live comfortably in this country and be contented that it is an 'Islamic' republic and the 'fortress of Islam', the defense of which is among the requirements of Faith and Religion, this is nonsense which has nothing to do with reality.

One ought to open his eyes and consider the realities. If you still snooze in peace, the time is not far when American forces will be knocking your doors as they have done in Iraq and Afghanistan. He who has not awakened yet, the chances for him to come around seems thin. This system is the system of charlatanism. As it takes over, it never announces its coercion and illegality like the communists did.

The system of charlatanism

This is a charlatanic system which plays and deceits with the use of terminologies. They came over to Iraq on the pretext that we will get you rid of Saddam and provide freedom. They arrived in Afghanistan with the ploy that we shall award you with Democracy and get you rid of the Taliban. They shall soon be roaming around the streets of Pakistan and would appease you with some other handsome slogan like this. Many in Iraq and

Afghanistan too - as they were going through the situation we face today - had been incapable of perceiving the fact that they were 'occupied' and that their honor, freedom and self-sovereignty had been snatched away. What came next was that the American troops started patrolling their streets and the American flag was hoisted in their airs, but they did not come to understand even then.

Many of the supposedly religious people and even those who had upheld Jihad previously, today reside in the Afghan Parliament and are a part of the American system. There are many who are still a part of the democratic process in Iraq, though they can see the Americans roaming their streets, but they are dispossessed of a gun even today.

We need the intuition of faith

Therefore, he who does not awaken even yet; who could not understand Jihad even after Black Water arrived, and after that American forces began filling in and their embassy was extended, and after these apostates rejected and mocked the Shariah and targeted those who were its standard-bearers...it does not seem possible that he would ever be coming around in future.

One should ask Allah to grant him qualities of the Believers, as the Messenger of Allah صلى الله عليه وسلم said that a Believer is غرُّ كريم (innocent and bountiful). Likewise, it is related in another Hadîth:

"إتقوا فراسة المؤمن فإنه ينظر بنور الله."

"Beware of a Believer's intuition, for he sees with the Light of Allah."

We should ask Allah for such insight, so that these charlatanic veils are removed from over our eyes, we recognize the infidelity of this system and come to realize that no better interest now remains in avoiding encountering and felling it. Putting up with it even now is synonym to destroying this life and the hereafter. If there is something that can honor us in this world and the next, and make the Religion supreme over this land, is that we fight the establishment that occupies it.

As-Sahab: May Allah reward you the best. Here, we conclude the second part of our conversation. Allah willing, we will discuss about the doubts and misconceptions regarding the Jihad in Pakistan in the third part.

We ask Allah to guide us to the right path in all our matters and accept our endeavors. Amen. And the last of our prayers is that all praise is due to Allah, Lord of the worlds.

والسلام عليكم ورحمة الله وبركاته.

For Allah be the Religion, and infidelity to Him ceases...

We shall continue fighting them - by the Leave of Allah - until the contemporary global alliance of Kufr battling Islam and its Mujahideen is annihilated and its infrastructure crumples, and until sovereignty of the Shariah is established practically and effectively.

Also, it is important to consider the fact that when the Jurists (Fuqahâ) discussed about Rebellion (Khurûj), they were living in an era in which the Shariah prevailed and the Caliphate was established along with all of its institutions. The problem was limited to offense and wrongdoing (Fisq) that had appeared in a few aspects, or to the fact that the ruler in person had become guilty of Kufr.

On the contrary, what we face today is something that our predecessors had never experienced, i.e. there is an entire establishment, organized and embodied, which has its institutions, infrastructure and established lines, and the coming and going of an individual to occupy the top seat does not affect it much. The position that Zardari occupies today had also been occupied once by Rafiq Tarar along with his religious outfit, but the system ran the same way it runs today! So this establishment is not much distressed by the installation and deposition of an individual.

The war we wage is not meant to remove Kayani and seat some pious person instead, or to overthrow Zardari and install the head of some religious organization in his stead! This conflict aims to uproot the structure as a whole, along with all of its institutions and infrastructure, and to lay the foundation of a Caliphate from the grass-root level. Allah permitting, the Qitâl shall persist until this objective is achieved.

